

ALABAMA BAPTIST HISTORICAL

FIRST ANNUAL SESSION

*Calhoun County* ————— ❖

❖ ————— *Baptist Association*

HARMONY CHURCH, OCTOBER, 1892.

# MINISTERIAL DIRECTORY.

## ORDAINED.

NAME.	POST OFFICE.	COUNTY.
M. H. LANE	Jacksonville	Calhoun.
J. F. POTTER	White Plains	Calhoun.
T. S. NABORS	Piedmont	Calhoun.
T. P. GWIN	Oxford	Calhoun.
H. L. JOHNSON	Weaver's Station	Calhoun.
D. C. ROBINETT	Anniston	Calhoun.
J. H. POPE	Oxanna	Calhoun.
R. E. SMITH	Anniston	Calhoun.
J. C. HEPTINSTALL	Anniston	Calhoun.
J. W. SMYLY	Oxford	Calhoun.
W. S. GRIFFIN	Alexandria	Calhoun.
D. P. WILLIAMS	Alexandria	Calhoun.
W. H. SMITH	Jacksonville	Calhoun.
E. T. SMYTH	Anniston	Calhoun.
R. M. CHEATWOOD	Jenkins	Calhoun.
S. L. CROSS	White Plains	Calhoun.
NOAH STEPHENS	Morrisville	Calhoun.
J. A. SCOTT	Iron City	Calhoun.
J. B. KILPATRICK	Anniston	Calhoun.
M. GARRETT	DeArmanville	Calhoun.
J. V. RHODES	Choocolocco	Calhoun.
A. S. PINSON	Spring Garden	
A. J. WEST	Duke	Calhoun.
S. C. CLOPTON	Anniston	Calhoun.
G. S. BOORER	Hollingsworth	Calhoun.

## LICENTIATES.

JAMES BRUCE	Anniston	Calhoun.
W. D. VINSON		Calhoun.
J. T. COMER		Calhoun.
J. M. K. GUINN	Oxford	Calhoun.
G. A. PRICE	Alexandria	Calhoun.
D. CALHOUN	Hebron	Calhoun.
R. C. USRY	Tampa	Calhoun.
ALFRED BAKER	Choocolocco	Calhoun.
WILLIAM AYERS	Allsup	Calhoun.
J. P. WEST	Allsup	Calhoun.
W. T. MEDDERS	Nances Creek	Calhoun.

MINUTES OF THE 1ST ANNUAL SESSION  
OF THE  
CALHOUN COUNTY BAPTIST ASSOCIATION.

Held with Harmony Church, October 7-10,

1892.

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OFFICERS:

JAMES CROOK, *Moderator*, Jacksonville, Ala.

T. W. AYERS, *Clerk*, Jacksonville, Ala.

P. B. BROWN, *Treasurer*, Anniston, Ala.

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The next session to be held with Piedmont Baptist Church, commencing on  
Thursday before the second Sunday in October, 1893.

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TALLADEGA, ALA.  
PRESS OF OUR MOUNTAIN HOME.  
1892.



## MINUTES.

CHOCOLOCCO, CALHOUN COUNTY, ALABAMA,  
October 7, 1892.

Messengers to compose the first session of the Calhoun County Baptist Association met to-day with Harmony Baptist Church, at 11 A. M.

Introductory Sermon was preached by Rev. T. P. Gwin, from latter clause, 18th verse, 1st Colossians. After prayer by J. F. Potter, adjourned for dinner.

12:30 P. M.—Association called to order by James Crook, Moderator. Prayer by W. C. Cleveland.

On motion, reading of letters dispensed with. Roll of churches called, letters handed to Clerk, and messengers enrolled as follows:

PARKER MEMORIAL—S. C. Clopton, C. C. Huckabee, P. B. Brown.

FIRST ANNISTON—Jno. A. Fry, G. S. Brown.

CANE CREEK—A. H. Mynatt, G. W. Lloyd, D. L. Simpson.

NEW BETHEL—R. P. Heaton, Noah Stephens, A. S. Pinson.

TRINITY—W. W. Jones, J. W. Smyly, J. M. K. Guinn.

WEST ANNISTON—George Bell, James Bruce.

IRON CITY—James W. Busby, W. H. Davis, George W. Bonner.

HARMONY—John A. Scott, M. Garrett, James S. Morris.

BOILING SPRINGS—F. M. Jones, R. R. Summerville.

WEAVERS—T. P. Gwin, H. L. Johnson.

RABBIT TOWN—S. L. Cross.

DUKE—W. G. Duke, J. T. Mitchell, W. T. Dickie.

HEBRON—R. C. Usry, J. D. Dillard, J. T. Dillard.

EULATON—S. T. Rhodes, G. A. Grogan, J. C. Hinds.

MOUNT ZION—A. T. Hannah, J. L. Phillips.

POST OAK—J. A. Lanford, R. M. Wilkins.

OAK BOWERY—B. B. Nunnally, B. F. Jones, J. B. Ingram.

PIEDMONT SPRINGS—S. E. Dowdell, G. A. Foster, J. H. Price.

WHITE PLAINS—J. F. Potter, Wm. J. Whitesides, B. S. Evans.

SULPHUR SPRINGS—J. T. Vinson.  
 OXANNA—E. T. Smyth, H. C. Pope.  
 COLD WATER—C. H. Lester, T. F. Teague.  
 JACKSONVILLE—James Crook, W. H. Smith, T. W. Ayers.  
 WHITE'S GAP—W. M. Snider, H. C. Champion.  
 ANTIOCH—D. C. Robinett, B. Britt.  
 PIEDMONT—C. A. Sharp, M. T. Ledbetter, E. D. McClelen.  
 OAK GROVE—J. Broughton, T. Woodard.  
 PLEASANT RIDGE—W. M. Rhodes.

The following officers were elected by ballot :

JAMES CROOK . . . . .	Moderator.
T. W. AYERS . . . . .	Clerk.
P. B. BROWN . . . . .	Treasurer.

The following new churches were received and messengers enrolled :

NANCES CREEK—W. T. Meadows, S. S. Love, J. A. Borden.  
 MOUNT OLIVE—J. M. Rhodes, W. W. Johnson.  
 ANGEL'S GROVE—J. W. Propes, E. J. Brittain.  
 FRIENDSHIP—Thomas Nisbet.  
 OHATCHIE—T. J. Plexico.

Official visitors present : W. C. Cleveland, Board Ministerial Education ; W. B. Crumpton, Corresponding Secretary State Mission Board.

Correspondents present : W. Y. Adams, Etowah Association ; James S. Kelly, Coosa River Association ; A. A. Hutto, Coosa River Association.

Committees appointed :

FINANCE—J. A. Fry, W. H. Davis, B. B. Nunnally.

PREACHING—J. S. Morris, J. A. Scott, J. F. M. Davis, and deacons of Harmony church.

TO NOMINATE Time and Place of next Meeting, Principal and Alternate to Preach next Introductory and Missionary Sermons—E. T. Smyth, J. F. Potter, Claud Usry.

Committee on Preaching made following report for services to-night : M. H. Lane to preach at Iron City ; S. C. Clopton, at Harmony ; W. Y. Adams, Choccolocco.

#### REPORT ON MINISTERIAL EDUCATION.

We are in hearty sympathy with the work of the Board of Ministerial Education, and we urge the churches of this Association to contribute liberally to the support of this work.

Brethren, we hope you will prayerfully consider this great work

and send what contributions you can to Brother G. W. Ellis, Montgomery, Ala., by November, or at latest by February 1, 1893.

T. G. BUSH, Chairman.

J. S. MORRIS.

D. F. WEAVER.

Adopted.

This report was discussed by W. C. Cleveland and others, and the following pledges made to the Board of Ministerial Education:

Parker Memorial . . .	\$100 00	Jacksonville . . .	30 00
West Anniston . . .	1 00	New Bethel . . .	2 00
Harmony . . .	5 00	Oak Bowery . . .	5 00
Mount Zion . . .	10 00	Caldwell . . .	1 00
Post Oak Springs . . .	5 00	Cash collection . . .	7 71
Piedmont . . .	10 00		
Zion Hill . . .	5 00	Total . . .	\$181 71

#### REPORT ON TEMPERANCE.

Temperance is that virtue which a man is said to possess who moderates and restrains his sensual appetites, but is used in a much more general sense as synonymous with moderation, and is applied indiscriminately to all the passions. It has the particular advantage above all other means of health that it may be practiced by all ranks and conditions, at any season, or in any place that man may put himself, without interruption to business, expense of money, or loss of time, in order to obtain and practice this virtue. We should consider it a Divine command: Phil., 4:5; Luke, 21:34; Prov., 23:1-4; as conducive to health; as advantageous to the mind; a defense against injustice, lust, imprudence, distraction, poverty. The example of Christ should be a most powerful stimulant to it. Sobriety is both the ornament and the defense of a Christian. It is requisite in every situation and in every enterprise. Indeed, nothing can be well done without it. The want of sobriety is seen and felt by us all. Without sobriety, a man is exposed to the waves of the world; is destitute of an anchor. It is self-possession, self-defense; it is necessary on all occasions—when we read, when we hear, when we pray. It is necessary for all characters—for the young, for the old, for the rich, for the poor, for the wise, for the illiterate. Sobriety adorns every person who practices it. It has made great men and women. While so much has been said and written against intemperance, we, as a Christian body, should still lift our voices against this dreadful evil, which has caused more trouble than any one evil. Pastors should lift a unanimous cry and warn the churches to keep themselves clear and exercise strict discipline. Let us continue to pray that God at his own good time may overrule all things for his glory.

T. P. GWIN, Chairman.

Adopted.

## REPORT ON STATE MISSIONS.

The State Mission Board is now in its seventeenth year. It has received, after the first two or three years, for use in Alabama, an average of about \$8000 per annum. It also acts as agent for the Home Mission Board, Atlanta, Ga., and the Foreign Mission Board, Richmond, Va. It received for all purposes last year nearly \$20,000. It has had in its employ this year 47 men. The year's work cannot be given before the Convention in November. Besides the direct work of the Board through its missionaries in town and country, eternity alone will reveal the results of the hundreds of letters written by the Secretary, Rev. W. B. Crumpton, the many thousands of tracts and other printed matter sent out from the office, the sermons and addresses delivered by the Secretary, not only on missions, but temperance, education, and indeed on all the objects fostered by the Baptist State Convention. But with all the skill and energy of the Secretary, aided by a board of wise, discreet brethren, it is impossible for this work to go successfully forward without the co-operation of the pastors and churches. Many of the Board's missionaries have not been paid for six months and more. Serious embarrassments will confront the Board unless speedy relief comes from the churches.

We recommend that each church in our bounds adopt the monthly collection plan, beginning at the next meeting. That a church canvassing book, containing a page for each member, be secured and diligently used, and with it the mission envelopes. The book and envelopes can be had from the Secretary free by any one who will promise to use them. If these suggestions are adopted and carried out by a considerable number of churches in Alabama, we are quite sure our Boards will never have occasion to report a debt.

W. H. SMITH, Chairman.

Adopted.

On motion, adjourned to meet to-morrow morning at 9 o'clock.

## SECOND DAY.

SATURDAY, 9 A. M.—Association called to order by the Moderator. Devotional exercises conducted by T. P. Gwin.

## REPORT ON PERIODICALS AND LITERATURE.

Your committee recommend a careful reading of the Bible; to read and study well the New Testament especially. Also the reading of religious books of our denomination. Our families should be well supplied with choice books of this kind.

We also recommend the use of Kind Words literature in all our Sunday schools.

Your committee urge the importance of taking and reading the Alabama Baptist, the Home Field, the Foreign Mission Journal and the State Mission Quarterly.

J. F. POTTER, Chairman.

Adopted.



## REPORT ON SABBATH SCHOOLS.

The statistics are not complete, but are probably correct in showing that 19 of our 29 churches have schools and 10 have not, and that about 1000 attend these schools.

No argument is necessary to convince the delegates here present that every church ought to have its school, but work is necessary to secure a Sunday school in every Baptist church. The fact of there being a preaching service only on one Sunday in the month is but another reason why there should be the study of the Bible on every Sunday in the school.

The figures of attendance tell a sad story. There should be nearer 4000 than 1000 in attendance upon our schools. In the judgment of your committee, two-thirds of our church members could attend if they desired to do so. There is a way, but the will is lacking. If these two-thirds of our membership, say 2000, were regular attendants upon the schools, there would be fully as many more, grown people and children, to attend, and this would easily give us 4000 attendants upon Baptist Sunday schools in Calhoun county. What a mighty work the additional 3000 could do!

This ideal is not too high. Let us go to work to accomplish it, and let us have no intimation in this Association that the Sunday school is only for children.

WM. A. DAVIS,  
J. H. PRICE, Committee.

Adopted.

## REPORT ON HOME MISSIONS.

We lay it down as a fact that cannot be controverted, that all who possess the gospel should do all they can to communicate it to others.

This subject makes an appeal to all Christians which they must not, can not, resist. The gospel has been committed to us, and there is no aspect in which the matter can be viewed which does not urge, in the tenderest and most powerful manner, our duty and responsibility upon us. We have the very scheme of mercy which the world needs, and without which the world must perish. The dearest gift of heaven was put into our hands, not that we should imprison or chain it, but that we should to the best of our ability give it "the wings of the morning" and bid it fly to the uttermost parts of the earth.

The wants of our dying world, the nature of the gospel, the command of heaven, the principle of benevolence, the pledge of success, the seal of God upon all past efforts, and the cheering aspect of this heaven-born enterprise of missions, all urge us to stand up like men upon whom the vows of God rest—to whom the eyes of perishing millions are directed, and whose hearts have taken hold of the interests of eternity—and do as Christ would have us do.

Among modern religious enterprises for the spread of the gospel truth throughout the world, none is of greater importance than that which supplies the destitute regions of our own land with the gospel. The work assigned to the Home Board of the Southern Baptist Convention yields to no work in importance fostered by our denomination, as it comes to our hearts and homes.

Your committee would call special attention to this important agency for supplying the destitute in its boundary. We commend this work to the Baptists throughout our new Association as a work worthy our earnest co-operation, prayers and contributions.

The Board has already enlarged its field of operations, and to keep abreast with the rapid advance of this wonderful work of our age, far greater sacrifices and contributions must be made than ever before. The liberality of years past will be insufficient to meet the demands of the present and future. Every new advance, and every missionary success, calls for an increase of effort and contribution to its support. To be laborers together with Christ demands a forward movement, and to take advantage of every opportunity and opening which he gives to hasten the promised triumph of the great salvation among all nations. We may make our lives more glorious by attempting the great things which our Savior calls us as his disciples to perform.

Let us try to come up to the full measure of our duty as an Association.

E. T. SMYTH, Chairman.

Adopted.

#### REPORT ON FOREIGN MISSIONS.

Every one of the heathen religions more or less degrades woman. Often she is made the slave of man, or worse still, the creature to minister to his appetites. Only Christianity seeks to lift woman to the level of man. Women in Christian lands rarely appreciate the low condition of their Oriental sisters. In India woman's condition is worse than in China, and in China worse than in Japan. In the early religious writings of the Hindus woman is spoken of with respect, but in later days those teachings have all been forgotten. Indeed, the degradation of woman in India—not merely sanctioned, but commanded, by the Hindu religion—is without a parallel in any age and among any other race. According to the Code of Manu, the law-book of the Hindu religion, woman is forbidden to read the sacred books, or to offer up prayers or sacrifices in her own name and person. She may pray and worship, but only as her father or husband directs. Woman is regarded as having no soul, differing from the beasts only in being more intelligent than they. Moreover, she is commanded to revere her husband as a god. If a Brahmin, or priest, happens to be reading the Vedas (the sacred Hindu books), and a woman happens to come near, he must suspend his reading until she pass by. Her ear is not pure enough to hear the sacred word, they say. They were kept secluded from sight in ill-furnished apartments; really, they were kept prisoners in the zenanas, as their apartments were called.

Only recently has the condition of the women of India been exposed. Missionary ladies, by taking the occasion of teaching women how to knit and embroider, managed to secure an entrance to the zenanas. Tale after tale was told of the pitiful condition of the Hindu women. These were doubted, questioned and examined; but investigation confirmed their truth.

What is the picture that is drawn by these faithful pens of the Hindu woman's life from the cradle to the grave? Girls are never welcome in India. Formerly a large number were destroyed at birth, but now the British government prevents that. But they are as badly off, in many cases worse, than if dead. Their very exist-

ence is almost unnoticed by their father. Ask a Hindu how many children he has—supposing that he have three sons and four daughters—he will reply, "I have three children," not thinking it worth while to count his daughters. Formerly at least seventy-five out of every hundred female infants were destroyed. These infants were generally cast to the crocodiles in the Ganges, and, strange to say, the mother thought she was serving heaven in doing this unnatural deed.

From childhood they are taught to worship the idols, especially Ganesha, the god of wisdom, and so the stone bulls. After a little girl has reached her fifth birthday her parents begin to look for a husband for her. She can be married when seven years old, but may wait until she is ten. The idea of marrying for love is never dreamed of. The little one never makes her own choice of a husband. Her married life bears not the slightest resemblance to the life of a wife in a Christian land. The Shasters declare that a wife, "When in the presence of her husband, must keep her eyes upon her master, and be ready to receive his commands. When he speaks she must be quiet, and listen to nothing else besides; when he calls she must leave everything else and attend upon him alone. A woman has no other god upon earth but her husband. The most excellent of all good works that she can perform is to gratify him with the strictest obedience. This should be her only devotion. Though he be aged, infirm, dissipated, a drunkard or a debauchee, she must still regard him as her god. She must serve him with all her might, obeying him in all things, spying no defects in his character, and giving him no cause for disquiet. If he laughs, she must laugh; if he weeps, she must weep; if he sings, she must be in an ecstasy." The wife may never walk with her husband. No other man than he or her father or brother must ever look on her face. A Hindu woman would rather die than be thus defiled, as they are taught to regard it.

Woman in India is in the power of her husband completely; she is his slave, and must wait on his every motion. Worse than this, she is not the only wife, for Hinduism permits a man to have many wives. When her husband dies the wife is more unhappy than ever. All her ornaments and beautiful clothing are taken from her, and only a poor, coarse, brown robe is left; her black hair is shorn off and the tali—answering to our marriage ring—is taken from her. Henceforth, if she live, she must practice the severest penance. Often, before the British government put a stop to it, the widow was burned alive with the dead body of her husband. For all this degradation and misery and shameless treatment of woman, Hinduism is responsible.

G. W. LLOYD, Chairman.

## REPORT ON CENTENNIAL WORK.

It is 1900 years at the close of this decade since Jesus Christ came to reveal heaven to earth, to manifest God to man, to bring life and immortality to light through the gospel.

It is 400 years this month since God revealed to the Old World, through the mind of Christopher Columbus, the existence of the New.

It is 100 years this week since God revealed to Christendom, through the mind of William Carey, its duty to heathendom.

The prophecies of the ancient seers of Israel became the historical gospel of the glory of the blessed God through Jesus Christ. The dreams of Galileo and a few others became actual reality to all through Columbus. The grand, universal commission of the apostles and early disciples, long forgotten by a secularized, ambitious and worldly church, was given again to Christians, through the great heart of Wm. Carey, an humble Baptist preacher, who, like the Apostle Paul, could work at his trade and at the same time pray for and labor for the conversion of the world.

That was a grand conception which had to burst its way through the iron-bound Calvinism of those times, which was more rigidly set because of the reaction against the Pelagianism of Rome and the Arminianism of some who had come out from Rome and yet had not shaken off her ecclesiastical dust from their feet.

In the autumn of 1787, a company of ministers were gathered in Northampton, England, for religious services with the Baptist church. One evening they were gathered in a private house smoking, when the ex-pastor, the excellent but eccentric John Ryland, entered and commanded two young ministers to propose a question for discussion. John W. Morris suggested 2 Pet., 2:1. And the old gentleman told him to go home and read Gill and Brine and other commentators and not come there with any of his Arminian questions. He was silenced. The other young, dilident pastor, Wm. Carey, after a long silence, rose and proposed the question, "Have the churches of Christ done all that they ought to have done for the heathen nations?" The question startled the brethren. The old man, springing to his feet, his eyes flashing like lightning, cried out in tones of thunder, "Young man, sit down; when God pleases to convert the heathen world he will do it without your help or mine either." That hushed Wm. Carey's voice, but not his conscience; yet it delayed for five years the practical answer which the question demanded.

Under such adverse circumstances, it is not surprising that one should not realize exactly the divine order of extending the divine kingdom. It is not expected that one shall see as clearly at day-break as at noontide. And so it was perfectly natural that when Carey, in the Baptist Association at Nottingham on May 30, 1792, preached his famous sermon from Isaiah 54:2, 3, he reversed the scriptural order in his two grand propositions: Expect great things from God; attempt great things for God. But the gospel places obedience first and blessing second. And this passage observes the same order. 1. God commands grand preparations. "Enlarge the place of thy tent," etc. 2. God promises great prosperity. "For thou shalt spread abroad on the right hand and on the left," etc. Then please pardon the humble men of your committee, in this time when the name of Carey is more honorable than ever, if they ask you to adopt his propositions in their reverse order.

#### I. Attempt great things for God.

1. The work he calls for is great in its extent. (1) It is a manifold work at home. We must bring all of our people of each of our 29 churches into the fullest practical sympathy with the evangelistic, educational and philanthropic movements of our denomination. This is a great undertaking. (2) It has a universal reach abroad. The Christians of Carey's time were content with the edification of the churches at home and the education of their members. But we know that the gospel is designed for every being stamped with the

divine image, into whom God has breathed an immortal spirit. The work is universal, but it is not impossible. It can be accomplished and it must be done. An officer leading his command in a charge noticed that his men began to waver, and shouted: "Steady, men! That stronghold must be taken. I have the orders in my pocket. Double-quick, march!" Brethren, if we are Bible Christians we have our marching orders: "Go ye into all the world and preach the gospel to every creature," etc.

2. The work he calls for has great hindrances. (1) There are immense obstacles. Many have been removed. The facilities for reaching the peoples and preaching in their languages have been greatly increased. Still unnumbered millions have never heard. They live away from the open ports and off from the seacoast. A few missionaries of the China Inland Mission are pushing toward the interior of Asia. "But what are they among so many?" An occasional explorer crosses the Dark Continent. But that needs not the lightning flash, but the light of the world. Our own missionaries are begging for reinforcements in order that they may press their way into the interior. A speaker once said in the Southern Baptist Convention that we used to send our missionary on horseback or afoot over the mountains, but now he must do better: he must ride on the cow-catcher. That is all true enough for our own country. But we must do better than that in foreign lands. We must do for them what our fathers did for our own. We cannot wait for the cow-catcher. We cannot wait for the construction of railroads and telegraph lines. The herald of salvation must go before the civil engineer and the surveyor. (2) There are tremendous difficulties. Ancient idolatries and heathen superstitions blind the people and blockade the way of the truth. Business and pleasure charm and enchain the savage and the heathen as well as the civilized man. Papal as well as pagan darkness casts the shadow of death upon the way. The worship of idols of wood and stone, and of beasts and reptiles, of "the holy child" in Rome made of olive wood, of pictures and images, and of saints and angels in all Romish countries, the worship at the shrine of Mammon and of Lust in our own land, are only varying forms of idolatry. Covetousness is idolatry. These all hinder the progress of the gospel. Moreover, the carnal mind is the same all over the world: it is enmity against God. The universal love of sin is the universal hatred of holiness. The heathen is no better than you were, and he does not repent and believe on the first hearing of the truth. So we must give him what we had, "line upon line, precept upon precept;" "freely ye have received, freely give."

3. The work he calls for is great in its results. In this it surpasses everything else in the world. (1) It brings the salvation of the soul. The gospel brings in its wake the numberless blessings of civilization and education. But it brings in itself eternal salvation to immortal men. It leads the savage out of his smoky wigwam, the pagan out of his bamboo hut, lets him rest awhile in a brownstone front, but finally inducts him into his everlasting home in the mansions of God and introduces him into the society of the blessed. This work is great, is very great. (2) It is to fill heaven with inhabitants from earth. Some of us want to shut out from "the land of the free and the home of the brave" some of the inhabitants of earth. The reason of that is we have more selfishness than faith. We are afraid that some Asiatic countries will pour their millions into our own and possess its territory. We

show thus a lack of faith in the truth of the gospel. We care more for our temporal well-being than we do for the eternal well-being of the heathen. We show a lack of faith in the power of the gospel. Nevertheless it has in it a divine potency which can transform the yellowest and most superstitious Asiatic, the blackest and savagest African, as well as the most fanatical follower of Mohammed and the most idolatrous Romanist, into a Christian and a citizen, and prepare him for heaven. It fits men for heaven, and it fills heaven with men. Attempt great things for God.

# 11. Expect great things from God.

This we may do. This we must do, for several reasons.

1. He honors faith. But it must be a living faith, which shows its life in active obedience. Faith honors God, and God honors faith. The higher the exercise of faith the greater the honor. "According to your faith so be it unto you." If we attempt that which is impossible with men, because it is possible with God, we certainly honor him and shall surely have his blessing. Hear him: "Them that honor me will I honor."

2. He keeps his promise. He has promised to bless the labors of his servants. He commands us to sow the seed of truth with divine potency in it and he promises the showers of blessing and the light of divine grace to develop the life. There is no such thing as final failure. There surely awaits us certain success. "For we are laborers together with God."

3. He executes his purpose. He has just as fully committed himself to the evangelization of the world as he did to the redemption of Israel out of Egypt and their establishment in the land of promise. Now we may say, "His purposes ripen fast." To individual Christians he says, "Work out your own salvation with fear and trembling, for it is God that worketh in you to will and to do of his good pleasure." To the great world he says the same in the voice of Calvary. "The blood of the martyrs was the seed of the church." The church, filled with regenerate people charged with divine truth, is the seed of his universal kingdom, "the salt of the earth," "the light of the world." The spiritual, heavenly-minded church is the hope of the world, because it points all men to Christ. "Lord, thy church is still the dwelling," etc. He will justly settle all national disputes and human quarrels. "For he is our peace," "the prince of peace." Then if we attempt these great things for God, we not only may but must expect great things from God.

The work is great, but not too great for the children of God. It is universal, but not boundless. A young man in the church which one of your committee formerly served had been intending to go as a missionary to the Sandwich Islands. But a friend in the work there wrote him not to come—that the islands are already evangelized and the Christians there are sending missionaries elsewhere. The world is far greater, but our millions of Christians are equal to its conquest.

Now, brethren of the Calhoun County Baptist Association, it is not our part to say that Christians all over the world are not going to do their duty. We are not prophets and do not know. Let others do as they may, but as for ourselves and our churches and our association, let us do the will of the Lord. Choose you this day whether you will serve.

"Ours not to make reply,  
Ours not to reason why,  
Ours but to do or die."

following "the Captain of our salvation."

This body is beginning its career with this centennial of modern missions. The great question is, Shall we fall into the rear and creep along at the speed at which some have been creeping for the past hundred years? or shall we march ahead as belonging to a new century of missionary operations? Is this Association going to bow down at once with the decrepitude of a hundred years upon it? or is it going to step forth with the elasticity of youth thrilling in every member of its body and mark a new era in the advancement of the Redeemer's kingdom?

To arouse all of the Baptist churches of the world to this great work is a tremendous undertaking. But to awaken the 29 churches of this Association is not so great as the development of the Sandwich Islanders. And it is our business now to bring into the advancing line every independent Baptist church connected with this body, and to enlist every member in working out the divine purpose and hastening the divine blessing.

Therefore be it resolved, That the delegates forming this Association be instructed to request their respective churches to arrange as soon as possible for a centennial meeting to aid in accomplishing this glorious result.

That a committee of three brethren be appointed to aid the churches in arranging for such meetings.

That the brethren who take hold of this work like men doing business for the Lord thereby prove not only that they are "the messengers of the churches" to this Association, but also the messengers of this Association to the churches and "the glory of Christ."

Respectfully and fraternally,

SAM'L C. CLOPTON.

W. J. WHITESIDES.

W. H. SMITH.

Adopted.

On motion adjourned one hour for dinner.

#### AFTERNOON SESSION.

#### REPORT ON EVANGELIZATION OF COLORED PEOPLE.

To the Ministers and Messengers composing the Calhoun County Baptist Association.

On the evangelization of the colored people we report: Which means bringing them under the influence of the the gospel. They are in our midst and probably will stay. Our relations to and interest in them obligate us to make efforts to evangelize them. Since the war great efforts have been made in their behalf. These people have advanced in the sciences. Their colleges and high schools attest this in the several States, viz.: Selma University, Alabama; Jackson College, Jackson, Miss.; Spelman Seminary, Atlanta, Ga.; Roger Williams University, Nashville, Tenn.; Richmond Seminary, and numerous other schools of high grade. At these schools hundreds of pupils attend each year. This is a step in the right direction. While this is so, some of our State Mission Boards have instructed their missionaries to give special work to the colored

people. Bro. Plaster was sent to hold institutes among them for the benefit of their ministers and deacons. We have now in our work about sixty missionaries among the negroes. Now why all this? We quote Dr. Ellis, of Baltimore:

"We are facing to-day a tremendous problem—the enlightenment and betterment of this colored race—as we are in such close proximity. There are no people better situated to do them good than we. As to economy, they are amongst us, and none are so much concerned as we are. Can we neglect this gospel work and leave it to others? We do not hesitate to say our Northern brethren have put this work into injudicious hands and sometimes unwisely managed their work here, yet they have done a noble work among these people. We must assist them in their schools, endeavor to enlarge our mission service, help their students for the ministry to the extent of our means. Now let us husband our means, enlarge our borders, trust in God, and go forward, that we may hear the welcome acclamation, 'Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things.'"

Respectfully submitted,

J. M. ANDREWS, Chn.

Adopted.

Committee on Preaching made the following report:

T. P. Gwin to preach at Harmony to-night. B. B. Nunnally at Iron City to-night. H. L. Johnson at Choccolocco to-night.

B. B. Nunnally to address Sunday school at Harmony to-morrow morning at 9:30. Short speeches also expected at Sunday school service by E. T. Smyth and others.

M. H. Lane to preach at Harmony to-morrow at 11 o'clock, and W. B. Crumpton at 2 o'clock. A. S. Pinson to preach to-morrow at Choccolocco Baptist church at 11 o'clock.

#### REPORT ON WOMAN'S WORK.

Baptists are pre-eminently Bible Christians, and we ought to be prompt in practicing any scriptural precept and diligent in following any scriptural example. The activity of the women of Galilee who followed Jesus ministering unto him of their substance ought to stir our Christian women to every service they can render. The devotion of those who were "last at the cross and first at the sepulchre" calls for corresponding devotion on the part of Christian women, so that the sweet story of Jesus may be published everywhere.

The fact that in heathen lands woman is usually a drudge and a slave ought to move the heart of every woman who knows what Christianity has done for her and her sisters. And every Christian woman should co-operate in the great movement of Woman's Mission to Woman, which is growing so rapidly in the territory of our Southern Baptist Convention.

Therefore be it resolved, That we encourage the ladies of our churches to organize societies for the purpose of disseminating missionary information, of cherishing a missionary spirit among themselves, and of increasing their contributions to the mission work at home and abroad.

C. C. HUCKABEE.

R. CURRY.

Adopted.



## REPORT ON BIBLE AND COLPORTAGE WORK.

This good work prior to 1889 was a part of mission work connected with the State Mission Board. The Board, or Convention, recognizing the great importance of the work in the State, established the Bible and Colportage Board located in Opelika. The object of the Board was and is to supply the people, and especially Baptists, of our State with Bibles and all Christian and denominational literature. The Bible and Colportage Board is dependent upon the contributions of churches in Alabama for success in giving the pure word of life to those who have it not. The contributions in the past have been small, but by wisely investing what money they received and donations from the American Baptist Publication Society, the Board has twelve colporteurs laboring in different Associations.

We urge the importance of each church in this Association making a contribution to the Bible and Colportage Board, and that pastors present this work to their respective churches.

J. A. SCOTT,  
SAMUEL CROOK,  
P. D. ROSS,  
Committee.

Adopted.

W. H. Smith offered the following:

Whereas, the State Mission Board respectfully asks this Association to try to raise \$1800 for all mission causes—

Resolved (1), That the officers of this Association apportion this amount among our churches as best they can, asking them to make an earnest effort to raise their part. (2) That this apportionment be published in the minutes of this body.

Adopted.

## REPORT ON EDUCATION.

Never before in the history of our country has there been such a manifest desire on the part of the ignorant for learning. The masses are beginning to discover that brain dominates muscle, and are demanding of our legislators increased appropriations for public schools. Regardless of the fact that the Alabama Legislature has increased within the past few years the fund for public education one hundred thousand dollars, still it is a sad commentary upon our glorious commonwealth that her public school system is a comparative failure.

Baptists above all others should recognize this demand of the masses, and awake to the fact that so long as men are ignorant they are weak, they are slaves, and that statutes and enactments creating public school funds alone will not make men free; neither will growing intelligence work out their emancipation: "it is the truth that makes us free." The day has come when we should cease multiplying poorly-equipped schools, calling them colleges and universities. The hour is upon us for the concentration of time, money and brains upon our schools already established. We should not rest satisfied until our schools are endowed with first-class faculties, first-class buildings, libraries, apparatus, and free tuition, giving to the masses such education with the TRUTH as shall make them "free indeed."

The Judson has no superior.

Howard is forging to the front.

While there is a growing demand for an educated ministry, we should not forget that the Southern Baptist Theological Seminary at Louisville hasn't its superior on the American continent.

M. H. LANE, Chairman.

Adopted.

#### REPORT OF TREASURER.

P. B. BROWN, TREASURER, IN ACCOUNT WITH CALHOUN COUNTY ASSOCIATION.

	Dr.
To balance on hand . . . . .	\$ 63 08
To amount from Finance Committee—	
For Home Missions . . . . .	83 97
For State Missions . . . . .	64 95
For Foreign Missions . . . . .	83 01
For Ministerial Education . . . . .	12 71
For Minutes . . . . .	46 88
	Cr.
By paid W. B. Crumpton . . . . .	\$ 63 08
By amount on hand to balance . . . . .	291 52
	<hr/>
	\$354 60    \$354 60

Respectfully submitted,

Oct. 8, 1892.

P. B. BROWN, Treasurer.

Adopted.

#### REPORT ON NOMINATIONS.

Introductory Sermon—S. C. Clopton; W. S. Griffin, alternate.

Missionary Sermon—J. A. Scott; W. H. Smith, alternate.

The Association to meet at Piedmont, Thursday before the second Sunday in October, 1893.

E. T. SMYTH, Chn.

Adopted.

E. T. Smyth offered the following resolution, which was adopted:

Resolved, That this Association discourage and condemn by all legitimate means a growing tendency on the part of some of our brethren to encourage levity by telling anecdotes and saying things to make the people laugh.

The following committee was appointed to aid churches in arranging for centennial meetings: S. C. Clopton, W. H. Smith, J. A. Scott.

On motion, Moderator and Clerk of the Association were added to this committee.

The following committees were appointed to report at the next session:

## STANDING COMMITTEES.

PERIODICALS AND LITERATURE—Geo. W. Bonner, Jno. A. Fry, B. S. Evans.

STATE MISSIONS—S. C. Clopton, J. S. Morris, J. T. Vinson.

HOME MISSIONS—J. A. Scott, C. C. Huckabee, Thos. Nisbet.

FOREIGN MISSIONS—W. H. Smith, W. H. Davis, George Bell.

MINISTERIAL EDUCATION—M. H. Lane, W. G. Duke, R. C. Usry.

GENERAL EDUCATION—E. T. Smyth, G. A. Grogan, J. B. Ingram.

SUNDAY SCHOOLS—T. G. Bush, D. F. Weaver, S. L. Cross.

TEMPERANCE—B. B. Nunnally, S. S. Love, C. A. Sharp.

COLPORTAGE AND BIBLE WORK—J. F. Potter, G. W. Lloyd, W. J. Whitesides.

WOMAN'S WORK—W. A. Davis, J. M. Rhodes, J. W. Propes.

EVANGELIZATION OF COLORED PEOPLE—H. L. Johnson, D. C. Robnett, W. S. Griffin.

A vote of thanks of the Association was tendered the good people of this community for their hospitality.

Adjourned to meet with the Baptist church at Piedmont, Thursday before the second Sunday in October, 1893.

JAMES CROOK, MODERATOR.

T. W. AYERS, CLERK.



# APPENDIX.

## FINANCIAL EXHIBIT, AS REPORTED BY FINANCE COMMITTEE.

CHURCHES.	Home Missions.	Foreign Missions.	State Missions.	Ministerial Education.	Minutes.	Totals.
First Anniston.....	55	55	55	.....	3 00	4 65
Parker Memorial.....	.....	.....	.....	.....	5 00	5 00
West Anniston.....	.....	.....	.....	.....	2 07	2 07
Antioch.....	3 15	.....	.....	.....	1 50	4 65
Boiling Springs.....	1 25	.....	.....	.....	1 00	2 25
Cane Creek.....	6 77	6 77	.....	.....	1 00	14 54
Cold Water.....	.....	2 00	2 25	.....	75	5 00
Duke.....	4 00	3 00	3 05	.....	1 50	11 55
Eulaton.....	.....	.....	.....	.....	1 00	1 00
Hebron.....	3 00	.....	.....	.....	1 50	4 50
Harmony.....	7 43	14 87	7 43	.....	2 10	31 83
Iron City.....	.....	.....	.....	.....	1 00	1 00
Jacksonville.....	17 65	17 70	17 75	.....	3 26	56 36
Mount Zion.....	8 00	8 10	8 00	.....	2 00	26 10
New Bethel.....	2 50	.....	.....	.....	1 00	3 50
New Hopewell.....	.....	.....	.....	.....	75	75
Oak Bowery.....	1 05	1 05	.....	.....	1 50	3 60
Oak Grove.....	75	75	25	.....	75	2 50
Oxanna.....	20	20	10	.....	50	1 00
Piedmont.....	6 30	12 60	6 30	.....	2 50	27 70
Piedmont Springs.....	.....	.....	.....	.....	75	75
Pleasant Ridge.....	.....	.....	.....	.....	1 00	1 00
Post Oak Springs.....	1 00	1 00	1 00	.....	2 00	5 00
Rabbit Town.....	4 32	4 32	4 32	.....	1 50	14 46
Sulphur Springs.....	1 45	.....	.....	.....	1 25	2 70
Trinity.....	2 50	.....	.....	.....	1 00	3 50
Weavers.....	1 95	1 90	1 90	.....	1 50	7 25
White's Gap.....	1 95	.....	.....	.....	40	2 35
Zion Hill.....	.....	.....	4 00	5 00	1 00	10 00
Nances Creek.....	80	80	80	.....	1 00	3 40
Mount Olive.....	.....	.....	.....	.....	50	50
Angel's Grove.....	.....	.....	.....	.....	80	80
Ohatchie.....	.....	.....	.....	.....	50	50
Public collection.....	7 40	7 40	7 25	7 71	.....	29 76
Totals.....	83 97	83 01	64 95	12 71	46 88	291 52

45.60 53.70 48.50 22.0  
 7 12  
 23 2.70 13.75 232.71  
 75.60 151.61  
 159.57

## ADDITIONAL REPORT ON FINANCE.

In addition to the report made by the Committee on Finance, the following is the report of money forwarded previous to the meeting of the Association:

## PARKER MEMORIAL.

Home and Indian Missions . . . . .	\$ 45 60
Foreign Missions . . . . .	53 90
State Missions . . . . .	44 80
Bible and Colportage . . . . .	10 00
Indigent Ministers . . . . .	6 00
Ministerial Education . . . . .	50 00
Southern Baptist Theological Seminary . . . . .	170 00
American Baptist Publishing Company . . . . .	5 27
From Sunday School . . . . .	80 00
From Women's Societies . . . . .	165 00
	<u>\$630 57</u>

## ZION HILL.

Home and Indian Missions . . . . .	\$ 7 00
Foreign Missions . . . . .	12 00
State Missions . . . . .	4 00
	<u>\$23 00</u>

## HARMONY.

From Women's Societies for Foreign Missions, . . . . .	\$ 2 70
From Mrs. A. J. H. Borders on "brick cards" . . . . .	
for Cuban Missions . . . . .	23 00
	<u>\$25 70</u>

N. B.—So few of the churches report value of church buildings, amount paid pastor, amount expended for repairs, fuel, the poor, etc., it is not thought best to tabulate these items. Let all the churches make reports full next year.

## REPORT ON PRORATING.

The amount asked by the State Mission Board from the churches composing this Association during the associational year is \$1800. This amount is for all purposes fostered by the Baptist State Convention. The following is suggested as a fair prorate among the different churches:

Anniston First . . . . .	\$ 50	New Bethel . . . . .	\$ 15
Anniston, West . . . . .	10	New Hopewell . . . . .	15
Antioch . . . . .	20	Ohatchie . . . . .	10
Angel's Grove . . . . .	20	Oak Bowery . . . . .	50
Boiling Springs . . . . .	20	Oak Grove . . . . .	15
Cane Creek . . . . .	25	Oxanna . . . . .	15
Cold Water . . . . .	25	Parker Memorial . . . . .	650
Duke . . . . .	50	Piedmont . . . . .	100

Eulaton . . . . .	10	Piedmont Springs . . . . .	10
Friendship . . . . .	10	Pleasant Ridge . . . . .	15
Hebron . . . . .	30	Post Oak Springs . . . . .	50
Harmony . . . . .	100	Rabbit Town . . . . .	15
Iron City . . . . .	35	Sulphur Springs . . . . .	35
Jacksonville . . . . .	200	Trinity . . . . .	10
Mount Olive . . . . .	100	Weavers . . . . .	50
Mount Zion . . . . .	15	White's Gap . . . . .	10
Nances Creek . . . . .	10	Zion Hill . . . . .	25

### CONSTITUTION.

ARTICLE I. This Association shall be known by the name of the Calhoun County Baptist Association.

ART. II. It shall be composed of well-accredited messengers appointed by regular Baptist churches which are united in this union.

ART. III. Its meetings shall be annual.

ART. IV. Its officers shall be a Moderator, Clerk and Treasurer, who shall be elected by ballot at each session and hold office till their successors are declared duly elected. Provided, that the non-election of the Treasurer shall not interfere with organization.

ART. V. The Association cannot rule, but may advise the churches. But it has a full right to reject the messengers of any church not in order, in faith, or practice.

ART. VI. Petitions for membership must be by letter and one or more messengers, and the Association, in each case, is to judge on the question of reception.

ART. VII. Each church shall have three messengers.

ART. VIII. This Association is in full sympathy with the spirit and ready to correspond and co-operate with all regular Missionary Baptist organizations for the spread of the gospel and the extension of the Redeemer's kingdom on earth; but a difference of opinion on these matters shall not necessarily involve the question of fellowship.

ART. IX. Churches composing this body will be expected to contribute to and sustain a contingent fund, which shall be deposited by the messengers at each annual meeting with the Finance Committee, and other contributions for benevolent purposes will be earnestly sought and fostered by the Association.

ART. X. This Association shall take cognizance of no query from the churches, unless they have endeavored to solve the same and have failed; nor of any difficulties between churches, unless they have pursued the directions contained in the 18th chapter of Matthew and have not been able to settle them. Then the Association shall take such matters into consideration and act upon them at her discretion.

ART. XI. This Constitution, or any article, may be amended or abolished at a regular meeting, on the concurrence of a vote, by standing, of two-thirds of the messengers present. Provided, such intended change is announced by the Moderator at least six hours before the action is taken.

## RULES OF DECORUM.

RULE 1. The Association shall be opened and closed with prayer.

RULE 2. A Moderator and Clerk shall be chosen by the suffrages of the members present.

RULE 3. No member shall absent himself from the Association unless he have leave or be sick and unable to attend.

RULE 4. Visiting ministering brethren present shall be invited to seats in the Association.

RULE 5. The Moderator shall preside over the Association, preserve order, and appoint all committees, with the sanction of the Association.

RULE 6. The Moderator may speak in debate on any question, appointing some other member to fill the chair temporarily, but shall not vote except in case of a tie.

RULE 7. The Moderator shall decide all questions of order, subject to an appeal to the Association by any two members.

RULE 8. Every member when speaking shall rise to his feet, respectfully address the Moderator, confine himself to the question before the body, and avoid personalities.

RULE 9. A motion made must be seconded and stated by the Moderator before debating, and every motion shall be reduced to writing if the Moderator or any member desire it.

RULE 10. When a motion is stated by the Moderator it is in possession of the Association, but may be withdrawn by the mover at any time before a decision or amendment.

RULE 11. When a question is under debate no motion shall be received except to lay on the table, postpone indefinitely, commit or amend, which said motions shall have precedence in the order in which they are stated; but a motion to adjourn is always in order except when a member is speaking or the body engaged in voting.

RULE 12. All questions, except such as relate to the Constitution, the Rules of Decorum, or the reception or exclusion of churches, shall be decided by a majority of the votes; in the excepted cases two-thirds are required.

RULE 13. Filling blanks with particular numbers, the question shall be taken on the highest number and longest time.

RULE 14. When a motion has once been decided, a member voting with the majority may move for reconsideration on any day during the session.

RULE 15. No speaker shall be interrupted unless he be out of order, and no member shall speak more than twice on the same proposition without leave of the Association.

RULE 16. No practice shall be allowed which has a tendency to interrupt speaking or the business of the Association.

RULE 17. The appellation of "Brother" shall be used by members in their addresses one to another.

RULE 18. The Clerk shall read these rules at the opening of every session of the Association.

RULE 19. Any member violating these rules shall be reproved by the Moderator.



## PROGRAM OF BUSINESS.

- FIRST DAY.—1. Devotional Exercises.  
 2. Read Letters and Enroll Messengers.  
 3. Elect officers—Moderator, Clerk and Treasurer.  
 4. Read Rules of Decorum.  
 5. Invite Churches to unite with our Association.  
 6. Invite Visiting Brethren to seats.  
 7. Call for Correspondence from Associations.  
 8. Appoint Committee on Finance.  
 9. Appoint Committee on Preaching.  
 10. Appoint Committee to prorate among the Churches amount asked for by State Mission Board for all objects.  
 11. Appoint Committee to Nominate the Time and Place of Next Meeting, Principal and Alternate to Preach next Introductory and Missionary Sermons.  
 12. Report on Periodicals and Literature.  
 13. Report on Temperance.  
 14. Report on Sabbath Schools.  
 15. Fix hours to meet and adjourn.  
 16. Miscellaneous Business.  
 17. Adjourn.
- SECOND DAY.—18. Devotional Exercises.  
 19. Read Minutes and Call Roll of Messengers.  
 20. Miscellaneous Business.  
 21. Report on State Missions.  
 22. Report on Home Missions.  
 23. Report on Foreign Missions.  
 24. Report on Ministerial Education.  
 25. Report on General Education (male and female).  
 26. Miscellaneous Business.  
 27. Adjourn.
- THIRD DAY.—28. Devotional Exercises.  
 29. Read Minutes and Call Roll of Messengers.  
 30. Miscellaneous Business.  
 31. Report of Committee to Prorate Contributions from Churches.  
 32. Report of Committee on Evangelization of Colored People.  
 33. Report of Committee on Woman's Work.  
 34. Report of Committee on Colportage and Bible Work.  
 35. Appoint Delegates to Baptist State Convention (ten).  
 36. Appoint Delegate to Southern Baptist Convention (one.)  
 37. Report of Committee on Finance.  
 38. Report of Treasurer of Association.  
 39. Call for Report of Committee on Time and Place and Preachers next year.  
 40. Order Clerk's Salary paid and Minutes printed.  
 41. Appoint Committees to report next session: on State Missions, Home Missions, Foreign Missions, Ministerial Education, General Education (male and female), Temperance, Sabbath Schools, Colportage and Bible Work, Evangelization of the Colored People, Periodicals and Literature, Woman's Work.  
 42. Appropriate surplus Minute funds, etc., if any.  
 43. Miscellaneous Business.  
 44. Read Minutes of this day's session.  
 45. Adjourn.

# STATISTICS OF THE CALHOUN COUNTY BAPTIST ASSOCIATION, 1892.

CHURCH.	PASTOR.	CLERK.	POSTOFFICE.	Ordained Ministers.	Licensed Ministers.	Membership at Last Report.	INCREASE BY				DECREASE BY				Present Mem'p.	SUNDAY SCHOOL.					Preaching Sabbaths.	Reports Revivals
							Baptism.	Letter.	Experience.	Restoration.	Letter.	Exclusion.	Ersure.	Death.		SUPERINTENDENT.	SUPT's POSTOFFICE.	Officers and Teachers.	Pupils.	Volumes in Library.		
Anniston First.	J. N. Belton.	Jno. A. Fry.	Anniston.			237									225						Every	
Anniston, West.	J. C. Heptinstall.	T. B. Goodwin.	Anniston.	1		74	3	8	1		9	1		1	76						2-4	
Angel's Grove.	G. S. Boozer.	R. J. Angel.	Tampa.			49									49						4	
Antioch.	D. C. Robinett.	W. F. Wells.	Anniston.	1		109	1			1	9			1	101	W. F. Wells.	Anniston.	6	35		4	
Boiling Springs.	Noah Stephens.	W. F. Weiss.	Francis.			69	8	6		1	3	1			80	James Huggins.	Francis.	5	45		2	
Cane Creek.	W. S. Griffin.	A. H. Mynatt.	Alexandria.			64					3		1		60						1	
Cold Water.	J. H. Pope.	T. F. Teague.	Bynum.			70	5				4				71						1	
Duke.	H. R. Culbertson.	B. W. Duke.	Duke.			55	1	5							61	W. N. Thompson.	Duke.	6	30		3	Yes.
Eulaton.	T. P. Gwin.	J. C. Hinds.	Eulaton.			50		3			4				49						1	
Friendship.	Thos. Smith.	J. W. Nisbet.	Jacksonville.												30						1	
Hebron.	A. J. West.	J. J. Bryant.	Hebron.	1		141	5	8							154						1	Yes.
Harmony.	Jno. A. Scott.	W. M. Rhodes.	Choccolocco.	2		187	16	2			6			1	198	J. S. Morris.	Choccolocco.	10	83	200	1, 2, 3	Yes.
Iron City.	Jno. A. Scott.	T. H. Cockrell.	Iron City.			50	1	1			5			1	46	Geo. W. Bonner.	Iron City.	6	60		4	
Jacksonville.	W. H. Smith.	P. D. Ross.	Jacksonville.	2		150	29	5		1	7			1	177	James Crook.	Jacksonville.	10	75		Every	Yes.
Mount Olive.	P. S. Mulino.	E. F. Johnson.	Jacksonville.			35		8			16				27						2	
Mount Zion.	W. S. Griffin.	J. B. H. Lumpkin.	Alexandria.	2	3	182		2			5			1	178	G. A. Price.	Alexandria.		35			
Nances Creek.	D. C. Robinett.	J. A. Borden.	Nances Creek.	1											49							
New Bethel.	A. F. Allen.	R. P. Heaton.	DeArmanville.	2		60	10	3			6				68	R. P. Heaton.	Morrisville.	7	50		4	
New Hopewell.	No Letter.					56																
Oak Bowery.	A. J. West.	J. B. Ingram.	Grayton.			131	2	4			2				135						4	
Oak Grove.	A. J. West.	J. H. Hughes.	Laney.			40				1	2			1	38						2	Yes.
Ohatchie.	T. S. Nabors.	H. H. Landers.	Mink.	1											80						3	
Oxanna.	J. H. Pope.	Ira Fitzgerald.	Oxanna.	2		31		2			1	1		1	30	H. C. Pope.	Oxanna.	5	56		2-4	
Parker Memorial.	S. C. Clopton.	W. A. Davis.	Anniston.	2		279	12	18			53	1	3		247	C. D. Woodruff.	Anniston.	16	200	110	Every	
Piedmont.	Geo. D. Harris.	J. M. Andrews.	Piedmont.			131					1				130	J. M. Andrews.	Piedmont.	7	65		2	
Piedmont Springs.	T. P. Gwin.	S. E. Dowdell.	Merrellton.	1		39	3				1				41						4	Yes.
Pleasant Ridge.	J. R. Newell.	W. M. Rhodes.	White Plains.		1	76					18				58							
Post Oak Springs.	W. S. Griffin.	H. C. Weaver.	Alexandria.			170		8			2			1	175	P. A. Eastwood.	Alexandria.				2	
Rabbit Town.	T. S. Nabors.	R. P. DeFrees.	Jenkins.	2		73	13	9			5	1		1	88	R. M. Chitwood.	Jenkins.	6	65		1	Yes.
Sulphur Springs.	J. S. E. Robinson.	Richard Martin.	Bruner.			170	8	2		4	5	2		3	174						3	Yes.
Trinity.	C. R. Robinett.	W. G. Slaughter.	Oxford.	1		30	3	8							41						2	
Weaver's.	T. P. Gwin.	T. L. Weaver.	Weaver's Station.	2		126	1				6			1	120	D. F. Weaver.	Weaver's Station.	5	30		2	
White's Gap.	J. C. Heptinstall.	H. C. Champion.	Jacksonville.			60	7	4			5			1	65	H. C. Champion.	Jacksonville.	8	63		3	Yes.
Zion Hill.	J. F. Potter.	A. N. Ward.	White Plains.	1		49		2		1	1				51	J. F. Potter.	White Plains.	2	15		3	
Totals.				24		2994	128	108		10	190	7	3	16	3172			99	907	310		